3:Hastingsford E-5 (1921-1928)929 FLA Dorobo FLA

When a man is ill and dies, it is said that bad ndik (still the *gnuk*, N.) have killed him; if he recovers, a good ndiokit has saved him. No offerings are made to the bad ndik.

There is also a vague belief in a future life. A man's spirit is said to go at death to the *koret ap ntik* (N.), or land of the spirits, which is under the earth, and is a bad place.

Magic.

There are magicians (*pendindet*, pl. *pendi*, N.) who are bad, and who prevent people from getting food by means of their spells. There are also diviners (*ombolget*, pl. *ombolik*, N.).[1] There is no equivalent of the modern Nandi system of "ordeal-ment" or rule by a medicine-man.

Medicines and Charms.

(a) *Medicines.*—For snake-bite, the gum of the Ghost tree is used, mixed with the honey of a species of bee, called "kemenyet" (N.), and man's fat. This concoction is rubbed on the affected part, and a little is also eaten. For coughs, a plant called "ngoiro" is chewed; this is used for all chest complaints.

(b) *Charms.*—Children wear a charm to ward off the evil eye (*nakut*, N.), which is similar to that worn by Nandi children. It consists of a necklace of seeds of the lepuyoret tree (N. *legenodi*) strung on a cord, the seeds being separated by short pieces of bamboo (Text-fig. 24). Old men wear a charm to keep away circumcision (*kimolongot*, or *kwenin* (*kwenin*), N.); it is made of two small pieces of the elmedak tree,[2] about 1 in. long, which are tied to the belt (Text-fig. 19).

V.—Social Institutions.

Social Divisions.

The male sex is divided into boys (*kipsiik*, N.), warriors (*nemwosik*, N.), and old men (*getoiosik*, or *ngoiosiosik*, N.); the female sex, into girls (*kipsik*, N.) and women (*kemwosik*, or *ekopsiosik*, N.). In circumcision, a boy becomes a warrior and a girl a woman.

Married and unmarried people sleep separately. Married people and small children may sleep in the same hut, while unmarried men sleep elsewhere, often in the *ngoiosiosi* (N.), or "warriors' hut," where they cohabit with the unmarried girls. Though free love is practised, it is not carried to such an extent as among the Nandi, and although girls sleep with warriors, they like to preserve their virginity till circumcision. Warriors frequently marry their sweethearts (*nemwosi*, N. *nemwosi*), whereas in Nandi they usually marry someone else.

The position of women in the same as it is among the Nandi, that is, they work on the men, do all the menial work, and are their husband's property.

[1] This word is not used with the same sense in Nandi, originally it seems to have meant simply "medicine-man" (Nandi, *ngomgo*).

[2] *Kinyaletia ocuabbinus.*

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278 562 834 [388] arrows, not in the hut, but hung on a tree not far from the camp. Only in rainy weather do they bring the things into the kraal and keep them there in the hut of an old woman who herself, in their view, can no longer come into consideration in the above respect. They even make themselves responsible, relative to the intensity of the sexual intercourse, for the slow dying of the animal struck by the poisoned arrow. The poison is smeared on the arrow point with a wooden spatula, and, in order to protect the dried substance from crumbling or from dissolving in damp weather (since it is very hygroscopic), it is wrapped with a strip of thin antelope skin that is dehaired and made soft by being rubbed with fat. The poison acts very quickly, and, to be sure, by suddenly stopping the heart activity. In the case of a gener shot in the abdomen, breathing difficulty set in after five minutes, along with rapid movements of the nostrils and violent, crampllke muscle twitchings of the body and limbs. With brief interruptions of a quarter to a third of a minute the symptoms were repeated and increased in intensity. The pupils dilated to a circle. Nine minutes and 10 seconds after the shot the pupils, up to then blue-black, suddenly became sea-green, and, with violent twitching, death came. With quite fresh poison death is supposed to come in even a shorter time. In the steppe the poison is tested by shooting an antelope with an arrow newly poisoned. If on the trail of the fleeing animal one finds fresh urine and excrement, the poison is regarded as acting too weakly. Good poison put in the foot of a live turtle must lead to its death before it has crawled five or six steps away. Neither the Asa nor the Wandorobo are acquainted with a physiological antidote. For smaller, simple, and penetrating flesh wounds immediate washing with fresh urine is supposed to help. Aged Wandorobo often showed me scars on their own bodies, especially on arms and legs, which are supposed to have been caused by shots with poisoned arrows two to four centimeters deep. Both the appearance of the scars and the corresponding statements of people, which were separated in time and place from the former, corroborate this information.

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X.

Illnesses.

757 For illnesses the Wandorobo use the same medicines as the Masai
171 and also prepare them in corresponding fashion. Those medicaments
that the latter take mixed with milk or blood, the former mix only
276 with water or game bouillon. The Wandorobo are also familiar with
191 the nerve-stimulating agents taken so much by the Masai warriors,
but they do not use them in such extensive measure and never in such
164 quantities that fits of rage appear among them. Their designations
192 for the principal illnesses are the following: Headache = sogog agéma =
sick head; toothache = ligé agema = sick teeth; cough, ohotu or ghotu;
chest pain, liba agema = sick chest; stomach-ache = wala agema =
sick stomach; diarrhea, wala katidji, constipation, wala giechudjugwe;
dysentery allegedly is not supposed to occur. Smallpox, ol manchogge
or aiñi; chickenpox, simingi. Gonorrhea, dambi; lues, ee ebiiro.
Elephantiasis, as well as E. scroti, is said not to occur. Fever,
kallegonu; bilious fever, ol odoa. Taeniae, pinihéi; ascarids,
752 menéng. Injured blood vessels are ligated, bone fractures splinted.
On burns one puts the soft, pinhilike covering of the roots of the ol
726 dungui bush. Excess fingers and toes are not amputated; they are not
732 regarded as particularly unsightly.

755 If the well-known medicaments do not help, the patient turns to
the ol gniatiki, from whose magic medicine he expects a cure. The
759 surgeon is called asib-aap among the Wandorobo, the midwife gaecha-
hama-hawa-keriai.

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200. eí gélén gélé (Casia mimosoides L. and Sesbania punctata D.C.). Regarded as rich fodder for goats.

201. oi gélélélé (Myrica kilimandscharica var. macrophylla Engl.). A decoction of four finger-sized pieces of root is drunk with beef broth as a stimulant. A smaller dose acts as Tonicum roborans /strengthening tonic/.

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202. eí gérgía (Jatropha spec.). On bruises or sprains the El dorobo make incisions and drip into these the juice or rub in a powder of the charred twigs of the plant.

203. oi gér l oi sibolio (Cleome diandra Burch.). Good fodder for goats.

204. oi géwlgét (Schrebera Hoistii Gilg).

205. oi gibumbu. Good fodder gram.

206. oi gibumbul (Panicum spec.). Good fodder gram.

207. eí gidoá on dare = eí gaiadjat.

208. eí g(h)ér (Indigofera suaveolens Jacb.). Good goat fodder.

209. eí gilglgíz (Sonchus asper Vill.). The milky juice of the plant is dripped into the patient's eye for eye inflammation.

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210. eí ghólé (Pterolobium lacerans R. Br.). Secret medicine of the oi sibori. He makes an amulet out of the powder of various parts of the plant, which is supposed to protect one against all kinds of illnesses.

211. eí glinko. If the noses of small children, especially of babies, have been made sore at the nostrils by flies, the mother chews the herb and smears the sore places with the chewed-out juice.

212. oi gólól (Acacia abyssinica Hochst.). At the meat meals the warriors cook two handfuls of the bark in approximately 15 to 20 liters of water and drink the nerve-stimulating decoction as desired.

/364/ 213. oi gúk (Scilla spec.). An extract of the pounded bulb is given to calves to drink for fever.

214. oi gúrá (Ficus fruticosa). Edible fruits. A root decoction is drunk for spleen pain. The handle of the bow is made from the wood.

215. eí gúshi gúsh. The El kuofi give the small liverwurt, for diarrhea, a mush made of the pounded leaves and water, with the addition of wuppe salt.